learn of a "friend that sticketh closer than a brother," and "will never leave thee nor forsake thee," but will be "with you alway, even unto the end of the world." Come ye homeless to this storehouse, for here you will find "mansions not made with hands" that were built for you. Come ye broken-hearted, for here you will find a Physician that can "bind up the broken-hearted." Come ye mourners about the silent tomb, come to the "royal storehouse" for there is "the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Listen! "Weeping may endure for a night, but joy cometh in the morning," for tomorrow "God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying." Listen! Does not One who said, "I will not leave you comfortless; I will come to you," come even now and whisper to your sad hearts, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live?" O, sinner, are you also, sick and faint out on the desert of sin? Come, leave the land of famine where there is neither drink for the thirsty, nor food for the hungry,—come ye to the "royal storehouse" of your God, and get that which just suits you. "For God so loved the world, that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."

Come one, come all—come saints, come sinners, come *"whosoever will"*—come leave the land of famine and let us go "down thither" to the inexhaustible store-house of the King of Kings, "and buy from thence, that we may live, and not die."

Auburn, Ill.

MISQUOTATION.

C. H. BALSBAUGH.

Whether mine or the compositor's, I cannot tell, but it is too grave to pass by without correction. In No. 24, current volume, in the article entitled, "God," in fifteenth line from the beginning, turn to Acts 4: 27, 28 instead of Acts 5. Then you will have "the key to all history," for God is in history, even to the numbering of our hairs, no less than in the destiny of nations.

It is because we are lost and bewildered in second causes that we know so little about God and enjoy so little of his peace. Just as certainly as Jesus knew that he was "God manifest in the flesh," so certainly may we know that we are the incarnation of Christ. *"Have faith in God"* is infinitely more than hope centered in our fidelity in the imperfect obedience we render to his injunctions. The transfer of God's own righteousness to faith is the only condition of perfect and everlasting peace. Its *expression* in our life of loyalty is its preservation; never its genesis. To the sacred nothing comes amiss. Acts 20; 24; II Cor. 12: 9, 10.

Union Deposit, Penna.

WAIT ON THE LORD.

C. H. WETHERBE.

The Bible has much to say about waiting on the Lord. David repeatedly exhorts people to wait upon the Lord. It seems that such a duty must be a very vital and valuable one, judged by the forcible manner in which it is referred to in the Bible. Note this language of David's: "Wait on the Lord; be strong and let thine heart take courage; yes, wait thou on the Lord." Now, such waiting means service. Not for a moment are we to suppose that it consists in idly looking for the Lord to assist us. It is not waiting *for* the Lord, but *on* him. There is a vast difference between the two. There are times when we are to wait for the Lord to wait for the fulfillment of his promises concerning us: but our present subject deals with the duty of waiting on the Lord. It is the active employment of our hearts and hands in ministering to the good pleasuse of our Lord. As the servant waits upon her mistress, doing her bidding with promptness and fidelity, so we are to wait upon our Lord. We are not to wait upon our own inclinations; we are not to serve our own preferences; we are not to dictate to the Lord where we shall serve him, nor how we shall wait on him, but we are to constantly recognize him as our Master, our Ruler, our Lord indeed. We are to go to him for orders; we are to consult his commands; we are to say to him, "Lord, what wilt thou have *me* to do." And if we thus wait upon him we shall steadily grow strong. Hearty service for Christ always brings strength of heart to the doer. Too many Christians pray for strength, expecting to receive it without actively waiting on the Lord, but such praying avails but little. Pray for wisdom, and then use the wisdom in waiting on Christ, thus getting strength.

When by nobler culture, by purer experience, by breathing the air of a higher duty, vitality at length creeps into the soul, the instincts of immortality will wake within us. The word of hope will speak to us a language no longer strange. We shall feel like the captive bird carried accidentally to its own land, when, hearing for the first time the burst of kindred song, it beats instinctively the bars of its cage. —*James Martineau.*

King's Children.

FALSE WORSHIP AND TRUE.—Matt 6: 1-15.

Sunday, July 25.

DAILY READINGS.

M. Heart worship. Matt. 15: 1-20.
T. Heartless worship. Mal. 1: 6-15.
W. Worship in joy. Ps. 92: 1-15.
T. Worship in sorrow. Job 1: 13-22.
F. Comforting worship. Ps. 27: 1-14.
S. True worship. John 4: 19 26.

There is a very great tendency to formality in worship. "Familiarity breeds contempt" and the routine into which services often fall destroys their spirituality. Young people's societies have large scope for varied services and ought not to fall into a routine.

In Philadelphia some time ago, blood from a young person was infused into the veins of an aged, feeble man, thereby giving new vigor and strength. The young people's society has done a similar service for the church and by its spiritual, enthusiastic services is imparting new life to every department of the church. Many are outside of the church because they do not understand its mission nor what true worship is. This is a good topic to get clear ideas on the subject.

TRUE WORSHIP

1. Is in spirit and truth. John 4: 24. The eye for light, the ear for sound, physical moves physical and spirit must commune with spirit.

2. "Alone with God." Matt. 6: 6. Therefore the good of kneeling in prayer, with eyes closed, of seeking a front seat and quiet companion lest the sight of other people's clothes and actions detract the attention. Enlarge upon this.

3. In sincerity. Matt. 5: 8; II Tim. 1: 3. Sin is a veil which hides the Father's face. Electricity must have a suitable medium. So the Spirit of God must have a pure heart thro which to work.

4. It must be in faith. Heb. 11: 6; 4: 2. Without faith we could not give credit for answer to prayer or blessings received.

5. It is found in obedience to God. I Cor. 7: 19; I John 3: 22; I Sam. 15: 22; Rev. 22: 14.

6. It must be accompanied by a righteous life. Jas. 5: 16; Rom. 6: 19-22; Thess. 4: 7; Heb. 12: 14

7. It seeks not selfish gain but the Father's will and our brother's welfare. John 4: 34; I Cor. 14: 26; Jas. 1: 27. The Father *seeketh* such to worship him. John 4: 24

HINDRANCES TO TRUE WORSHIP.

Love of praise, Matt. 6: 1. 5; love of evil, Psalms 66: 18; Prov. 28: 9; Selfishness, James 4: 3; Unbelief, Heb. 4: 2; Formality, Matt. 23: 23. II Tim. 3: 5; Hatred, I John 3: 10, Jas. 3: 14-15; A tattling tongue, James 1: 26; A worldly life, I Cor. 6: 9, 10, Gal. 5: 18, 21; Changing the doctrines, Matt. 15: 9.

THE PRIMITIVE CHURCH.

1. Was for worship. This worship was remarkably pure and simple. *As to place—everywhere*, Acts 8: 4. We find them in the synagogue, Acts 18: 26; in the desert, Acts 8: 38; on Mars' Hill, at the gate of the temple, in hired houses, etc., etc. *As to time—any time.* Sometimes on the Sabbath, (Acts 13: 42, 16: 13, 18: 4) and on the Lord's day (Acts 20: 7; Rev. 1: 10; I Cor. 16: 2.) *As to manner*—See Luke 4; Eph. 5: 19; I Cor. 14: 26, It consisted of pray-